

ABENG

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"We Want Our People to Think for Themselves."
MARCUS GARVEY

THEY'RE TRYING TO STOP US BUT ABENG MARCHES ON

MONTEGO BAY
May 6th, 1969

Dear Sir,

I am a regular reader of the Abeng newspaper and I would like to state a grouse. Why do the policemen have to assault the boys who are selling the Abeng?

One day while I was shopping in town I saw a policeman assaulting a boy who was selling the Abeng newspapers. He hit him in the head with his gun and tore up the Abeng newspapers he had was selling. I don't believe the policemen should be doing such things because this newspaper is not illegal so anyone has a right to sell it if they wish to.

I am
Yours truly,
FAY BROWN.

One of the leading Abeng vendors and correspondents in Montego Bay has reported that he was arrested by the police and released on £2.0.0. bail. Around two weeks ago a police officer left a message for him at a cook-shop saying that anywhere he bucked him up he would be carrying him to jail. A week passed before the vendor saw him and while asking him about the threat he was arrested. The police officer said he was after the vendor for a long time because he was an Abeng vendor.

EDITOR'S NOTE:

In Issue No. 9, March 29, we stated for these policemen who illegally intimidate and arrest ABENG vendors that "ABENG is a fully legal

newspaper. It is a licensed publication and the ABENG Publishing Co. Ltd. is registered as a limited liability company under the Companies Act."

On Saturday June 7, 1969, one of the usual group of young Abeng sellers collected his papers at about 10:00 a.m. from the newspaper office. Some of them ended up in the new addition to the Kingston Sheraton Hotel. They became separated and one, Percival Lamont, asked another, Carlton Wedderburn, to hold his papers. While on the fifth floor Carlton was approached by a workman who indicated his desire to buy a copy of the paper but suggested that Carlton wait downstairs. On his way down, he was approached by another workman, dressed in full Khaki who asked him what he was doing there. Carlton explained his business. The 'workman' then ordered him to get out while brandishing a bottle he had picked up. Carlton, a youth of about 9 years old, in his attempt to flee, dropped the 95 copies of 'Abeng' he was carrying beneath his arm. Turning around to collect them he found that the workman had got to them first and firmly refused to return them.

In the face of this opposition Carlton went downstairs to the gateman who offered to try and find the person or the copies of Abeng. This proved futile. The matter was then reported to the offices of The Abeng Publishing Co. and the person on duty checked at the site of the Hotel where the story was confirmed by the gateman.

BLACK SUFFERERS OF WHITE MARL

Thursday, May, 29, 1969.



THE STRUGGLE AT NAIN ALPART

What is happening to Black Man down at Nain? Why is Babylon so aggressive over their stronghold? What is the real nature of the Alpart scheme, the real nature of its plans for Black Man?

2nd June

Monday: Plainclothes police menaces and other beasts disguised as security were imported to the site at Nain to strengthen the police against the workers. They also spied.

3d June

Tuesday: A Ras, his woman, another man were held for having herbs (outside the compound). They were roughed and taken along with their infant children to jail.

4th June

Wednesday: At the Port Kaiser plant, 3 black youth complaining about working conditions and pay they were mobbed by about 20 Gernmen who are employed to a foreign 3 engineering company. All these men later left the island in a hurry.

6th June

Friday: Workers, who usually have to walk an extraordinary distance from their living quarters, halfway round the site and through a police gate, decided to try a short cut. A redmen, security guard, new on the job, challenged them and told them if anyone stepped over or under the fence there would be shots. There was an argument and while this was boiling, one brother leaned on the fence. The red stripe immediately used his gun and the brother was grazed by the bullet. Since man always used this routine for Alpart is 7 sq. miles, the size of Kingston, Black Man became darker with anger. They decided to jump the fence up, right in front of some white men offices. A white men, James Todd, tried to call it off, but the security guard along with others who drove up were

baiting these workers and brandishing their weapons. Eventually one security guard stepped back and drew his gun and Black Man decided to act. The guard was disarmed and he and others were beaten one by one. Todd and other whites tried to rescue them but were also flogged. The spirit spread as man spread out over the site, draping all available exploiters and distributing long-earned beating.

Work on the site had to be closed down. These events took place at 7.30 and by 11 a.m. the place was full of lice-men dying to shoot.

7th - 8th June

Sat-Sun: The men claiming that it was the job-seekers causing trouble did nothing else right away as all man, workers would be together over the weekend.

9th June

Monday: 7.30 a.m. Now that workers would be on the job, and hustlers would be isolated from them, the men sent two Alpart bulldozers to park and wait at Shanty Town, the scene of many cook-shops, ranches, and tabernacles. Then came dozens of security men, police and white men. All man works were bulldozed to the ground to the last hut. Any resistance or salvage work by Black Man was beaten down and battered back. One woman who had wearily worked so hard to save her steaks, chicken, cowfeet and other food from the heavy rains had to step aside while men went through. Behind the beasts and bulldozers was a barrel of gasoline in a pickup which was full of gas bombs and bottles. These were lit and used to burn out the sufferers ruins. Down to baby's things were trampled. These operations lasted until Tuesday 10th June. Any man who the beast could hold alone was ranged and battered.

One brother trying to rescue the lumber from his house heard that it had been removed by some citizens of Nain. While checking it out, he came face to face with some anti "town-man" feelings built up by Babylon. Through misunderstanding they called police. This sufferer was joined by his brother who was trying to straighten out things when about 36 beasts of prey in their pretty truck, black at the bottom and white on top, fell on them and gave them the beating of their lives which was nearly the beating of their death. The younger brother who was less damaged, nevertheless was beaten out of his suit of American khaki, so that when he escaped he was running naked. The elder brother, who was slightly intoxicated as a result of his frustration, was unable to put up resistance of any kind but was beaten dread.

Until now about half dozen sufferers have been held and charged with disarming the guards along with other charges. Yet, no gun has been found.

Until now the sufferers hopes are well ploughed up and bulldozed and man live in fear. This has been a normal thing for a long time. A dreadlock brethren, working legally, was held recently and locked up, because he looked too dread. A men at Port Kaiser, dissatisfied with the work of the youth down on the ground whom he was supervising, shouted from up on the girder, "Come on up here, you're no use to me down there. My boss tells me that when find a young Jamaican, I must work him till he drops like a mule."

ALPART IS SUBVERSIVE

WHAT IS HAPPENING AT ALPART? WHY IS THERE SO MUCH RADAR EQUIPMENT? WHY IS SO MUCH SECRET EQUIPMENT UNDERGROUND? WHO GOES AND COMES AT THEIR AIR-STRIP?

SUGAR WORKERS CONFERENCE

35 people braved the rain to attend the sugar workers conference. Attendance should have been in the hundreds had the conference been held during the week plus the fact of rain that fell on and off all day. A worker attending the conference reported

that the W. I. S. co. increased the quota of work for that day and workers suspected that this was done to prevent attendance to the conference.

The conference started at five thirty and was addressed by Roderick Francis and George Myers of the Jamaica Maritime Union. The general view expressed, which is the position of sugar workers throughout Westmoreland and Hanover was that the two party parliamentary unions that jointly represent sugar workers since 1938, was totally bankrupt in their organization capacity to lead and bargain for sugar workers. Sugar workers express that in a nutshell the de-

mands of the N. W. U. R. I. T. U. are too narrow and limited to meet the exploitation of W. I. S. co. and the big landowners whose accounts hide the true extent of profits by dealing only with factory operations. Our people would not be working on the estates if they had land room for cultivation of other crops, and the demand for land therefore must be met as a basic necessity to build the economic strength of sugar and agricultural workers. And that the entire profitability of the sugar industry including the manufacture of all by-products of sugar, and the shipping and marketing arrangements in determining the ability of W. I. S. co. to pay the necessary wages.

The conference agreed to manifest the immediate demand of the sugar workers of Westmoreland to revoke the two party unions from their lives, since these unions have long ago revoked the interest of sugar workers.

MORE ABENG MORE HELP

Ever since Abeng started some months ago, our readers have been urging us to expand the paper. It is heartening that despite our inability to do so, the support for Abeng has been increasing weekly. However, we now feel that if Abeng is to improve and satisfy the demands being made by its readers, it is vital that it should move up in size as soon as possible.

The only way Abeng can do this is with the support of its readers. We have therefore launched a fund-raising drive in which everyone can make a contribution. We are asking all our supporters for individual donations and also to organise towards such and fund-raising efforts in their own areas.

MARCUS GARVEY Jr. SPEAKS OUT!



WHAT DO YOU SEE AS THE MAIN TENETS OF YOUR FATHER'S PHILOSOPHY?

Well my father's philosophy, Garveyism, is the original form of Black Power and I can summarise his philosophy and his ideas in five basic concepts. The first concept is that of Black Awareness - the knowledge of the black man of himself as an African, a man with an ancient history, culture and heritage. The second idea is pride in the black race, that Black is Beautiful. Marcus Garvey said this fifty years ago. Carmichael and the others are only repeating it.

The third concept is that the Black man must have his own black institutions under black leadership and these institutions must work to create Black Power in the fullest sense of the term.

The fourth concept is the idea that all Black men are brothers, that is we must have black unity in the national sense and we must have black unity in the international sense. As Marcus Garvey said, "I know no national boundary where the Negro is concerned."

The fifth principle, which Marcus Garvey expounded, is the concept that we must have a great nation in Africa. The Black man will be nothing anywhere in this world until we have a very, very great nation in Africa.

Now these are five basic concepts of Garveyism, which is the original and purest form of Black Power.

HOW DO YOU INTEND CARRYING OUT THIS WORK?

I am now taking active steps to start an organization

of my own. My emphasis is on the fact that we are Africans. In my father's time he had to use the word Negro although he fully knew himself as an African, because we were thinking backwards, we were not forward thinking, we had not really emerged from slave thinking. Before our forefathers came from Africa they were known as Africans, when they became slaves they became Negroes, now that we are no longer slaves I feel that we must be once again Africans. So I intend to create an organization which will be African, which will be working to build up the strength of the black people in this country and to prepare my people philosophically and ideologically to take power in every sense in this country.

WHY HAVE YOU CHOSEN THIS TIME TO EMERGE INTO PUBLIC ACTIVITY? I THINK IT IS NOW TEN YEARS SINCE YOU RETURNED FROM UNIVERSITY IN ENGLAND. SEVERAL PEOPLE HAVE BEEN ASKING QUESTIONS ABOUT THIS.

Because I think the time is ripe now for the type of philosophy which I hold dear, which is the philosophy of my beloved father. In 1959 when I returned here I realized the time was not yet ripe for an African Movement in Jamaica. I realized that people were gradually feeling their way to Africanism. A person who aspires to leadership must be a man who realizes that he must take the right action at the right time. If I had come out in earlier times and allowed myself to be buffeted by the massive forces which would have been arrayed against me, I would not now be in this favourable position. What I knew was that I could not join the two-party system. I kept aloof and I am now in a position to oppose that two-party system, with all my force, with all my heart and with all my soul.

HAVE ANY OF THE POLITICAL PARTIES MADE OVERTURES TO YOU IN THIS INTERIM?

Yes, there have been overtures, but, of course, they have all been meaningless to me for I have never had any intention at any time of joining either the Jamaica Labour Party or the People's National Party. These political institutions are quite irrelevant as far as I am concerned. They have no meaning for me.

DO YOU THINK THE PARLIAMENTARY ROAD WILL HELP THE BLACK STRUGGLE?

I do not believe that there can be or should be any shooting revolution in this country. I believe my role is to work upon the minds of my black people and let them know themselves as Africans. Once we are united as Africans and create our own African party, nothing can stand against us. The J.L.P. and the P.N.P. will vanish into oblivion.

BUT AREN'T THESE TWO PARTIES ONLY THE BROKERS FOR THOSE WHO REALLY CONTROL THIS COUNTRY? SO ANY ATTEMPT BY BLACK PEOPLE TO COME INTO THEIR OWN WILL MEAN A CONFRONTATION WITH THE WHITE IMPERIALIST FORCES OF AMERICA AND ENGLAND?

This is essentially the point. We must not give these people the excuse for intervention. That is why we must attempt to take power legitimately. That is why we must have an African political party. It must be an exclusive party. This was clearly laid down by my father and has

been repeated with great force by Carmichael and the others. If we have our own party, then we can take charge of this country. We constitute 95% of the population of this country. We must take charge in a legitimate manner. If the United States or Canada or Britain tried to intervene then they will be defeated by World opinion.

THIS DOESN'T SEEM TO BE THE CASE IN VIETNAM NOW NEITHER WAS IT SO IN THE DOMINICAN REPUBLIC IN 1965. IN ALL THESE CASES WORLD PUBLIC OPINION HAS BEEN VERY STRONG YET THE U.S. HAS ITS OWN WAY. DOESN'T WORLD PUBLIC OPINION SEEM INEFFECTIVE IN THIS SENSE TO YOU?

If a white President of the United States was to so lose his mind as to intervene in a Black Power nation where Black People were taking control from the white race and the yellow race, that man would not long be President. He would have fire in Chicago, fire in Detroit, fire all over America. And there would be fire in London too. We are organizing ourselves as Black Power people over the World. No one can compare the situation in the Dominican Republic which is simply a situation where a small clique of whites and mulattoes ruled the black masses. And there has been no legitimate revolution of the black masses in the Dominican Republic. We intend to have a legitimate change in this country where the black masses take control by parliamentary means. The United States or Canada or anybody else cannot intervene against that.

DO YOU BELIEVE THAT THE BLACK MASSES CAN REALLY TAKE CONTROL THROUGH PARLIAMENT? WON'T IT BE THE BLACK BOURGEOISIE WHO WILL DOMINATE THROUGH PARLIAMENT AFTER USING THE BLACK MASSES TO ENTER PARLIAMENT?

There is no Black Bourgeoisie in the real sense of the term in this country. There are a few black men who have got jobs or men who have achieved positions by rather uncertain means. The Black People in this country are One people. There cannot be a domination by a black bourgeoisie if we have an aroused socialist movement. Any movement in which I take part will preach the philosophy of African Socialism which goes back to our African heritage. That is, I believe in joint state and worker ownership of all large-scale industries. I believe that capitalism is acceptable and should be there in medium range and small range industries. I have not the slightest interest nor did my father in Communism which is just another white man's doctrine. The Black Bourgeoisie cannot exploit the masses in a socialist order and a socialist society.

BUT ISN'T CHANNELLING THE BLACK STRUGGLE THROUGH PARLIAMENT TAKING IT THROUGH A WHITE INSTITUTION?

When the time comes for the black man to take power there will be a complete change of system. We must have an African Republic in this country. An African Republic based on the principles of African Socialism as laid down by Kwame Nkrumah and other African Socialists. I am an African Socialist. I take no doctrines from the white man. I will have no white man's parliament. I will have a black man's parliament—a black constitution, organized, developed and promulgated by black people.

Continued NEXT WEEK!

Determined to Resist

Amilcar Cabral



In 1961-62 Amilcar Cabral, leader of the African Party for the Independence of Guinea and Cape Verde (PAIGC) created the bases for the first guerrillas, with the aim of unleashing armed struggle against Portuguese colonialism on a national scale in 1963. Presently two thirds of the country is under PAIGC control.

What is the state of the struggle in the cities of so-called Portuguese Guinea, particularly in the capital, Bissau, and in Cape Verde?

We have had a great deal of experience in the struggle in the cities and the urban centers of our country, where the struggle first began. At first we organized mass demonstrations, strikes, etc. to demand that the Portuguese change their position in regard to the legitimate rights of our people to self-determination and national independence. We found out that in the cities and urban centers the concentration of the Portuguese repressive forces—military, police, etc.—was causing us serious losses. For example in August 1959, during the Bissau dock workers' and merchant seamen's strike, in just 20 minutes the Portuguese shot to death 50 African workers and wounded more than 100 on the Pidjiguiti docks. At that time our Party decided to hold a secret conference in Bissau, and it was then that we changed direction. That is, we began to mobilize the country-side, and we decided to prepare ourselves actively for armed struggle against the Portuguese colonialist forces.

Later we decided that the Party's underground organization would continue in the cities. The same leaders are still active in the urban centers, among them the present Party President, who, after 18 months of underground work in Bissau, was arrested by the Portuguese authorities and is still under house arrest. We decided that the popular masses in the cities should not organize any event that would give rise to criminal reprisals on the part of the Portuguese colonialists.

... we know that the Portuguese are determined to continue their criminal acts against our peaceful forces in the liberated areas. Thus far, we have not carried out any action in the cities, but we are determined to do so insofar as it constitutes an advance in the struggle as well as reprisals for the savage acts committed by the Portuguese against our population in the liberated areas.

What is the strategic aim of the armed struggle? Are there any possibilities of negotiating with Portuguese colonialism?

The strategic aim of our armed struggle of national liberation is, obviously, to completely free our country from the Portuguese colonial yoke. It is, after all, the strategic aim of all the national liberation movements, which, forced by circumstances, take up arms to fight against repression and the colonial presence. In our struggle, we set down our principles after having become thoroughly familiar with our country's conditions. For instance, we decided that we should begin the struggle within the country and that we should never struggle from outside the country, for which reason we never had armed forces outside our own land. And, for

the same reason, in 1963 we started our country, both in the south and in the north, what has been done by the peoples fighting for national independence, we are centrifugal: we started in the center of our land. This came as the first by stationed their troops on the Guinean side that we were going to invade it.

But we mobilized our people on both sides. We prepared our own cadres, both traditional and modern weapons, the center of our country.

... we have liberated a large part of the framework of our strategy.

As to the possibilities for negotiating a political objective; we are not or because we like war. We are not are fighting because we have to in our rights as a nation, as an African. But the objectives of our war are people of Guinea and Cape Verde and sovereignty, both at home and abroad.

Could you tell us something about the PAIGC guerrilla army?

We can say that our country is in the first place, it is quite a small country, 4,000 km in Cape Verde. While Cape Verde is in the middle of the Atlantic, this into consideration, but, in addition, no mountains, and everyone knows the mountains as a starting point for our people themselves into the mountains, and we had to take full advantage of the country to create difficult conditions with the victorious advance of our army.

As for our other tactics, we are armed struggle, or, if you prefer, we control a given zone, is forced to disappear, and we can defeat him. In order to he needs to concentrate his forces.

100 YEARS OF WORKERS STRUGGLE

by BRO. NEIL

AFTER SLAVERY

The history of the Trade Union movement in Jamaica is the history of the workers' fight against brutal oppression and exploitation following slavery. As early as 1863-64 only 25 years after the abolition of slavery in Jamaica, the workers' struggle against exploitation began. 'The Falmouth Post', mouthpiece of the planters, in its issue January 19, 1864, reports that there has been among the peasantry, a strike for wages in several districts of the country. The same newspaper of February 12, 1864 states, "we regret to learn that during the last week, there was among labourers in the parish of Hanover strikes for more wages."

Throughout Jamaica there was a similar situation arising from the new conditions of wages and labour in that period, which, coupled with oppressive conditions in general led to the 1865 Morant Bay Rebellion. In 1898 a Carpenters, Bricklayers and Painters Union was formed. In 1907-1908 strikes were organised by Printers, Tobacco workers and again in 1918-20. In April, June, July and December of 1918 strikes spread from Kingston to many areas of the country. The Kingston Fire Brigade went on strike in April a few days after the Railway and Wharf workers stopped working. 3 people were killed and a dozen wounded in a riot at Vere Sugar Factory. On June 22 a mass of coal carriers marched to Kings House in protest against the use of 600 prisoners to load ships. In 1918 the Longshoremen Workers Union was founded and in 1919 the Law guaranteeing the right to establish Trade Unions was won.

1938

At Frome Sugar Estate on April 29 to May 2, 1938 more than 3,000 workers rioted for higher wages, burning cane fields and shouting the slogan "justice or death". The foremost leader, H. Dixon, a six-month pregnant woman Kathleen Martin, 26 years, Caleb Grinnon and an unidentified worker were killed. This started the 1938 uprising which spread throughout the island. It was out of this uprising that the BITU was born establishing Trade Union representation on a national scale. The BITU was formed as a blanket Trade Union which prevented workers from dealing effectively with their respective problems existing in separate industries and services. They were dictated to by

Bustamante for selfish and opportunistic reasons. However on account of the militancy exerted by the workers the BITU was considered a grave danger by imperialism. In September 1940 Bustamante was detained in military camp in an attempt by the imperialist forces to crush the BITU. During Bustamante's internment, the national-capitalists of the PNP which was formed in September 1938 made attempts to bring the BITU under the control of the PNP, but to no avail, on account of the mistrust by the mass of workers. The aim of the national-capitalists in creating the PNP was that of exploiting the discontent of the masses as a means to gain concessions from imperialism and the same time contain the mass struggle of which they were more afraid than imperialism.

Imperialism, on the other hand, made concessions to the opportunist Bustamante, who ransomed the workers' right for his freedom and went into open conflict with the PNP. In 1942 the Jamaica Government Railway Employee's Union, Post Office Workers' Union and the Public Works Employee's Union were formed by the national-capitalist leaders of the PNP arising from the breach between Bustamante and Manley which was openly expressed one week after Bustamante's return from detention on February 8, 1942. These unions were established upon a more democratic base as Independent Industrial Unions and led by the "left wing" leaders Richard Hart, Ken Hill, and Arthur Henry. It was on account of the workers' mistrust for the bourgeois nationalists why the left wing leaders were used and supported in gaining the workers' support for the PNP through the Trade Unions.

THE BITU SPLIT

In 1943 the JLP was formed by Bustamante, supported by a section of the native bourgeoisie. In 1944 when imperialist Britain implemented Jamaica's first 'Adult Suffrage Constitution' the opportunist labour leaders, foremost of whom were Bustamante, Frank Hill, Ken Hill and Richard Hart—the left opportunist group began directing the Trade Union movement to serve the political aims of the native bourgeoisie movement. The BITU was directed to serve the bourgeois and opportunist clique of the JLP while the group of unions under the leadership of the left were directed to serve the PNP opportunists, setting the precedent which is followed until this day.

The collaborationist policy followed over the years by the native capitalists

led to the further deformation and weakening of the Trade Union movement as it was being controlled by the growth of a bureaucracy which was in the service of the native capitalists.

The treacherous labour leaders restrained the workers' struggle to aid the growth of monopoly capital in Jamaica. As a result the policy of struggle, strikes and anti-imperialist demonstrations, which were pursued within the period 1938-42 resulting in the arrest and detention of Trade Union leaders, was diverted to a policy of peaceful negotiation with imperialism in accordance with the policy of peaceful transition to "Independence" pursued by the native capitalists.

The BITU, the dominant Trade Union, was Bustamante's personal union. He raised an unscrupulous clique to serve him, imposing this clique upon the workers as the Union's executive. The BITU maintained a monopoly representation of workers in the Sugar Industry and of almost all rural labour from 1938-1951 when it was broken by the entry of the TUC on the Worthy Park Estate. It also maintained a monopoly representation of workers in the wharfing service to 1949.

UNIONS SERVE POLITICIANS

The TUC functioned under the principle of national industrial groups—

- a) Government and Quasi-government employees.
- b) Light and power, motor transport services, foundries, workshops, seamen and portworkers.
- c) Factory, printing, building, catering service and entertainment workers.
- d) Commercial and clerical, agricultural and unemployed workers

INDEPENDENT UNIONS TO TUC

Independent Democratic Unions of Transport Workers, Municipal Workers, Printers, Shop Assistants, Hospital, Prison Workers and Water Commission Workers were created and loosely federated until in 1948 under the directive of the Left opportunist leaders, Richard Hart and the Hills, these unions merged to form the Trade Union Council (TUC) in order to strengthen workers support to the PNP. Because of the broader democratic base upon which these unions constituting the TUC grew and enabled these workers to exert more power and control of their unions in the course of their struggle. As a result these workers followed the anti-imperialist path of struggle for a longer period, and created greater problems for

the bourgeois nationalists within the PNP and the native bourgeoisie within the JLP as the latter carried out their aim of collaboration with imperialism.

THE PNP SPLIT

There were the historic Myrtle Bank Hotel, Gleaner, Asylum, Worthy Park, City Bus Service strikes among numerous other strikes which demonstrated the sustained militancy of the workers in contrast to the workers of the BITU, who were being directed by the reactionary Bustamante who used strike-breaking and other obstructionist tactics to undermine militancy. A firmer hand was therefore sought by the bourgeois nationalists of the PNP over the Trade Union. This resulted in the split with the TUC in 1951 creating the NWU under a degenerate bureaucracy to suit their policy of imperial collaboration.

Undoubtedly, the merging of the formerly independent industrial unions into a single union, bringing the workers under greater influence of the bourgeois nationalists greatly assisted them in their within the union effecting the split.

Following this, further splits resulted within the TUC when the opportunist "Hill" brothers began courting the IFTU (International Confederation of Free Trade Unions) whose leadership was fully within the service of monopoly capitalism on an international scale, causing the further weakening of the TUC, one of the main factors that led to the National Workers Union.

Today the TUC has been driven out of the sugar industry and is almost non-existent. Abandoned by the Hill brothers it is now dominated by an opportunist clique.

next week:

"FORCES OF REACTION"

BONGO JERE
SPEAKS ON

"THE FREEDOM SOUNDS
OF DON COSMIC"

frid. june 20th, 8pm.
extra-mural dept.
south camp rd.

armed struggle in the center of the north. This means that, contrary to Africa or other places who are fighting a strategy that we might call moved towards the periphery of surprise to the Portuguese, who had and Senegal borders on the Supposown country.

rely, in the cities and in the countryside those few that we could with us, and we initiated our action from

four national territory, which forms

utions, we can say that our struggle making war because we are warlike making war to conquer Portugal. We order to win back our human rights, people that wants its independence. Real: the total liberation of our people winning of national independence the international plane.

tactical principles followed by the

very different from other countries. Country, about 36,000 km in Guinea (Guinea is on the African continent, like an archipelago. We took all of Guinea, Guinea is a flat country. It has in general the guerrilla force uses the armed struggle. We had to convert the needed for the fight in our country of the jungles and swamps of our for the enemy in his confrontation and struggle.

Follow the fundamental principle of war: the enemy, in order to conquer his forces; he thus becomes weakened to be able to defend himself from us and when he concentrates his forces

he allows us to occupy the areas that are left empty and work on them politically to prevent the enemy from returning.

This is the dilemma faced by colonialism in our land. Our people are mobilized. They are aware of what they are doing. Also, the liberated regions of the country, where we are developing a new society, are a constant propaganda force for the liberation of other parts of our country.

What are the principal tactical and strategic antiguerrilla principles used by the Portuguese Army?

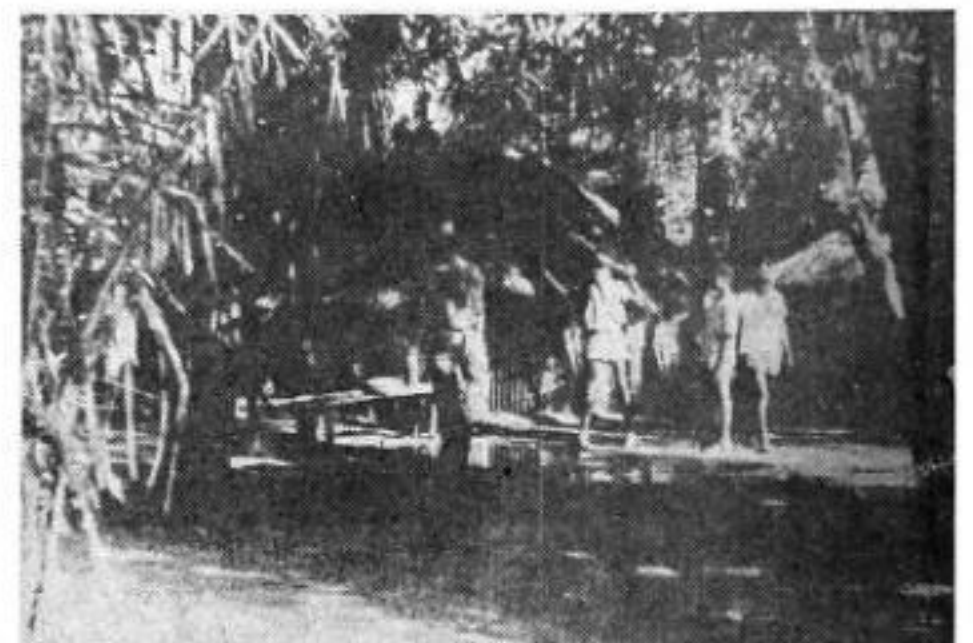
If we have not had to invent a great deal in the course of our struggle, the Portuguese have invented even less. The only thing that the Portuguese do in our land is follow the tactics and strategies used by the US and other imperialists in their wars against the peoples who wish to free themselves of their domination. The Portuguese first attempted to work politically after having experimented with the art of repression, armed repression, police repression, murder, massacres, etc. All of that has not stopped the struggle. Then they tried to work politically. They exploited tribal contradictions. They even exploited racism on the basis of lighter and darker people. They exploited the question of the civilized and the uncivilized etc., as well as the privileged position of the traditional chiefs. That did not lead to the desired results. The Portuguese then unleashed a colonial war, and in that colonial war they used the strategy and tactics that are common to all imperialists who fight against the peoples.

Can you tell us something about the development of the struggle?

... we want to add that the armed struggle is not only wiping out the remnants of tribal ideas that might still exist but that it is also profoundly transforming our people.

... and you must have found the new man. The new man who is emerging in our land, the new woman who is emerging in our land. And, if you had the opportunity to speak to the children, you would see that even our schoolchildren are already politically and patriotically aware and desire the struggle and the independence of our country. An awareness of mutual understanding, of national unity and unity on the African continent.

We want to emphasize in particular that the women of our country are winning an independence for which so many have fought unsuccessfully. You saw, surely, how there were women in charge of the committees in the villages and the zones and even of interregional committees. These women are conscious of their worth and their role within our Party, and I can say that there are women on all levels of our Party.



NAIN VIOLENCE

The Alpart Alumina Refinery, built on the site of Nain in St. Elizabeth will go down as a landmark in the history of economic enterprise. Supervised by cold-blooded union handbills, the Alpart refinery was constructed with the labour of political pimps, gun-slingers, paid killers, and other assorted two-party union criminals. A fine achievement to the lasting partnership between white imperialist investment and our local political cannibals.

But if Alpart was built in the shadow of the gun-barrel, Alpart can only produce today behind the massive and permanent defence of the regime's official guns. For what the political gangsters believed was a matter to be contained entirely for and between them has now been overturned. From now on it is a question of the Black Sufferers against the rest!

In this respect the economic crisis in Jamaica is no longer a question of how much profits are made from invested capital or the level of savings and the problem of over-consumption nor the question of prices and the distribution of income. These are the relevant issues when the people are prepared not to challenge the overall system of exploitation. But the moment that the population finds itself in motion, motion to which the white power structure is bound to drive it, then social forces immediately intervene in the economic sphere, and the economics of exploitation has to call upon its political puppets to get the people back under control, and control in any society based on exploitation means the police and the army. White foreign capital, black men conscious of their dispossession, political stooges taking ord-

ers, and police and military beating and brutalizing black sufferers—now come up to bump at Nain.

Jamaica's foreign-white-controlled capitalist economy has reached an entirely new stage. It could at first accept as one of the conditions of production the inevitable violence between the two-party union scramble for the crumbs. It is, after all, crumbs and crumbs alone that drive one set of black men to maim and kill their brothers. Were the fullness of their resources theirs, then black brothers could all share equally.

Nain shows us something different today. Black sufferers are prepared to challenge the right of any operation that denies them an equal share of the benefits. The politicians cannot control this. A new agreement will therefore be drawn up.

The full logic of recent developments are now made clear for all to see. For the past few years a veritable army of private security guards has been reared up for the protection of capitalist property in this country. ALPART HAD THEM TOO. But in the face of black suffering this will no longer be enough. Shearer and Company will now start using tax-payers' money to provide foreign property with OFFICIAL POLICE AND MILITARY DEFENCE. Either he does it or they will find a place for Manley to do it.

Jamaica's economy is no longer in a STATE OF SEIGE. The economy from now on will be physically GARRISONED by the state apparatus! The events at Nain in the past week point the way for all who wish to see it.



I MUST SUPPORT
MECHANIZATION IN
THE SUGAR INDUSTRY
I CANNOT ALLOW A
FEW MORE UNEMPLOYED
BLACKS TO STAND IN
THE WAY OF PROGRESS
AND OF THE
CAMPAIGN FUNDS
I HOPE TO RAISE
FROM THE
BUSINESS
COMMUNITY



PENWOOD CITIZENS

Suffering black brothers and sisters of Penwood — today some of you have decided to group together and create a Citizens Council to act upon your grave social problems. You are committed to take this step as a result of the years of JLP-PNP mis-rule and white oppression. You have experienced that the JLP and the PNP are the main organisations upon which white oppression is maintained here. Your Council must be your organisation through which you express your social power within your community. All such people's organisation constitute their units of social power wherever they are. And if you allow politicians of the ruling parties to infiltrate your organisation they will undermine its real purpose and make it a useless vote-catching appendage of their parties and hold down the rise of your social power.

You have no interest in speech-making by these politicians. They use this to give you a false feeling of security in them while they do nothing about your pressing problems. You want them to ACT. Nothing else. Resolutely oppose their antics to continue deceive you. It is time for suffering Black people

to advance.

Make yourself a Disciple of the cause of Black Liberation and Social Change.

RACISM IN SCHOOL

I attend a pretty well-known high school in Kingston. Recently we had a discussion in our civics class on Black Power, soon it became a class telling the goods of the white man, and the evils of the black. The topic again changed to Black Power where we were abruptly told that white power will prevail and that Black Power was only a front for Communist infiltrators. We were told that the editors of your paper and others together with certain persons from U.W.I. and certain politicians were only hiding behind the Shield of Black Power. It was said that the lower class would eventually pay the price.

The topic of the Rasta movement came up where it was said that the Rastas were the trouble makers and that anyone who thought Rasta would be punished, and that they should, instead of worshipping and looking up to Haile Selassie and Ethiopia should look up to the white man and Rome. When we started to state our own views about Rasta and Black Power we were shut up and threatened. We were told that every Black man is a

thief and a liar and that we were born to be the slaves of the white and Chinese man. On hearing this many students including myself chanted out Black Power three times and said that the white men and the black oppressors would fall. The teacher who was a black man himself said that he was witnessing the work of Black Power and Rasta right now because of the statement we made. Saying that you could know niggers and saying that that was the way niggers behaved he left; a few moments later the headmaster arrived and we were being hustled off to the fourth form where we were abused and put in detention, those of us who were arguing outright with the teacher. There were only 4 of us. We were warned about expulsion and later in the week suspended for a week. What type of free speech is this where a 6th former has no free speech at all.

Tell me sir, what is free speech and Black Power?

HIGH SCHOOL STUDENT

BUFF BAY*

My parents own a property on the land settlement in Portland known as Kildare. My problem is about a pond situated on that said property. After so many years have passed by I neither see nor hear anything about what the Govern-

ment has to do about this pond.

Now mark you this pond is around 40 chains circumference when rain falls heavily it spreads to around 60 chains. Then it overflows damaging the roads, and people's property. When it overflows it does great damage to my parents' land. They complain to the Parish Council who pay no attention to it. Fishermen have used their small boats to go fishing in this pond and they have made a catch weighing 5½ lbs.

If you take a keen note you will see that it is heading in the direction of Buff Bay.

BUFF BAY

GILLIS BECK

The following telegram has been sent to the Prime Minister Hugh Shearer, Minister of Home Affairs, Roy McNeil, The Commissioner of Police, Gordon Langdon and the Director of Public Prosecution, The Gleaner, Beacon and Public Opinion. It reports the slaying of a cabinet craft-man of Montego Bay, Gillis Beck, who was slain by a police officer who ran in fear of what he suddenly realized he had done.

It is a known fact persons who have volunteered evidence have been threatened and driven from the local police station and Mr. Beck's family refused their legal rights to be present at the inquest.

"Undersigned citizens St. James and Westmoreland jointly request your immediate intervention, to bracket investigation into alleged murder Gillis Beck, late of Grandville, Montego Bay by Constable L. A. Bailey.

Facts not yet disclosed. Public dissatisfied of procedure. Intimidation, threats rampant to valuable sources of information. Fear undermining good relationship Public Police.

Volunteer witnesses embarrassed, driven from station. Police news release misleading. Beck A1 craftsman, alleged cause malicious fore thought."

Sgd. Lloyd Wright, S. Miller, Ralph Anderson, Daisy Lawson, S. Campbell, Elhanah Williams, Moses Beck, Wilberforce Beck, Sylvia Beck, Gertrude Donaldson, Clave Samuels, Monica Phillips, Henry Benwell, Leslie Dryden, Delores Mair, Gwendolyn Nelson, William Wright, Althea Eric Gibbs, D. Cunningham, Gloria Hanny, Leona Hylton, Nellie Davis, Theresa L. Christie, Linda D. Samuels, E. Cummings, Genie McKnight, Dudley Smith, Jonie Baines, Victor Durkin, Uriah Doyley, Aston Tullock, Evelyn Dodd, Carlost Lancy, Lloyd Hamilton.

Co-ordinator Lloyd Wright

Alcan. Ewarton.

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